1389. d 15.

FAST DAY,

AS OBSERVED AT SHEFFIELD;

A

SERIOUS LECTURE,

K.

DELIVERED AT

SHEFFIELD;

FEBRUARY 28, 1794.

BEING THE DAY APPOINTED FOR

A GENERAL FAST,

TO WHICH ARE ADDED

A HYMN AND RESOLUTIONS.

SIXTH EDITION.

"But what fills up, in my opinion, the measure of our impieties, "and leaves them incapable of aggravation, is the *Proclamation* "*for a solemn Fast*; to implore, truly, the assistance of the "Almighty in destroying his own image, and desolating his "own creation."

"No energies of language, that I have in store can delineate "my sense of this enormity, this sacreligious profanation of "Religion. I am constrained to refer the conception of it to "*expressive silence* and secret feeling."

G. WAKEFIELD.

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FAST DAY.

A ROYAL Proclamation having been iſſued, commanding February the 28th, 1794, to be obſerved as a General Faſt, the friends of PEACE *and* REFORM *in Sheffield, determined to honour the day in the moſt diſtinguiſhed manner. Accordingly the THOUSANDS of that town aſſembled upon a ſpacious plain near Weſt-ſtreet, Backfields, where the Meeting was opened with Prayer; after which a* SERIOUS LECTURE, *ſuitable to the occaſion, was read with great energy to the immence concourſe of People, who liſtened in the moſt attentive ſilence. A Hymn prepared for this* ſolemnity, *was then ſung in full chorus, by the whole aſſembly. Immediately after* WILLIAM CAMMAGE *being called to the Chair, the following Reſolutions were unanimouſly paſſed, and the Meeting diſſolved in that orderly and peaceable manner, which ſo eminently diſtinguiſhes the patriotic inhabitants of Sheffield.*

A SERIOUS LECTURE.

IN every Age of the World, the cauſe of Truth has always met with its oppoſers, whenever it chanced to claſh with the intereſts of a venal tribe of *Kings, Courtiers; Prieſts*, and their *Accomplices*. By reading over the 18th chapter of 1, Kings, we find that this was the caſe; yet the Almighty was pleaſed by an act of *Omnipotent Power*, to overturn the malice and wicked intentions of that infamous tyrant Ahab, and the Satelites who ſurrounded him; for, in the preſence of them all (though it made againſt them) Truth ſhone forth with redoubled ſplendour; and the very judgment which Elijah would probably have met with, had not God been for him, fell on thoſe abominable *Deceivers of Mankind*.—I refer you to the chapter itſelf, and without further introduction, I ſhall make a few remarks on the events of that period, as it muſt be obvious, to every ingenuous mind, that there is a great ſimilarity betwixt the conduct of the Rulers of that day, and thoſe of the preſent: Therefore it may be needful to obſerve;

Firſt. Baal's Prieſts could not poſſibly ſucceed, becauſe he to whom they prayed could not help them. Baal, being a name given to an Heathen god, who had no exiſtence except in the imagination of his devotees. And 2dly, they had a bad cauſe in hand, therefore, were not likely to prevail: no motives to induce them but pride; no appetites to ſerve but what were ſenſual and deviliſh, ſo that if they had offered ſacrafice to the true God, in a bad cauſe, they would not have obtained their end—for "the ears of the Lord are not open to the cries "of the fooliſh, but unto the wiſe."

41. 11. 6. 257.

It is in this point of light, I view with concern, a combination of Kings apparently leagued againſt the cauſe of Freedom; a combination which I believe to be odious in the ſight of Heaven, although for its ſupport we are commanded a ſecond time from the Throne (not of God) to faſt and pray for the ſucceſs of our arms over our brethren, who are ſtruggling for every thing that is dear to Man, and which is the will of God he ſhould be poſſeſſed of—LIBERTY, *civil*, *political* and *religious*. Life without them is a burden. To pray then, for a re eſtabliſhment of Deſpotiſm, Tyranny and Oppreſſion (which we do if we pray to conquer *Freemen*) would be to mock Heaven to inſult his divine Majeſty, to pour contempt on his word, and in the heart to ſay, "Who is the Lord that we ſhould o ey him." Oh! ye who fill the Throne of Power, tremble at the thought of approaching your Maker with a lie in your right hand; tremble at approaching the God of Peace, when *War* and *Bloodſhed* are your views. "Be not deceived, God "is not mocked; for whatſoever a man ſoweth that ſhall he "alſo reap."

"None but the fooliſh palliate your folly,
"None excuſe your guilt but thoſe who are guilty,
"For the law uttered from the burning mountain holds
"you not guiltleſs."

Hearken, then, ye lofty ones, and beware of offering to the Moſt High the ſacrifice of fools. As you value your own ſouls (though regardleſs of the ſouls of others) attend to God's word. "Behold! ye faſt for ſtrife and debate, and to ſtrike "with the fiſt of wickedneſs; ye ſhall not faſt as ye do this "day, to make your voice to be heard on high Is it ſuch a "faſt that I have choſen?—a day for a man to afflict his ſoul? "Is it to bow your heads like a bull-ruſh, and to ſpread ſack-"cloth and aſhes under him? Wilt thou call this a faſt, and "an acceptible day of the Lord?—*Is not this the faſt that I "have choſen? To looſen the bands of wickedneſs, to undo the "heavy burdens, and to let the oppreſſed go free, and that ye "break every yoke? Is it not to deal thy bread to the hungry, and "that thou bring the poor, that are caſt out to thine houſe, when "thou ſeeſt the naked, that thou cover him, and that thou hide "not thyſelf from thine own fleſh*" Iſa. 58th chapter.

Would to God this were the caſe in all Europe, yea, in all the World! And this is the delight of all who wiſh to be free. "Hear ye the word of the Lord, ye Rulers of Sodom; give "ear ye people of Gomorrah. To what purpoſe is the mul-"titude of your ſacrifices unto me, ſaith the Lord? I am full "of the burnt-offerings of rams, and the fat of beaſts, and "I delight not in the blood of bullocks, or of lambs, or of he-"goats. When ye come to appear before me, who hath re-"quired this at your hands, to tread my courts? Bring no "more vain oblations; incenſe is an abomination unto me;

"the

" the new moons and ſabbaths the calling of aſſemblies I can-
" not away with: it is iniquity, even your ſolemn meetings.
" Your new moons and your appointed feaſts, my ſoul hateth,
" they are a trouble unto me. I am weary to bear them; and
" when ye ſpread forth your hands, I will hide mine eyes
" from you, yea, when ye make many prayers, I will *not*
" hear, *your hands being filled with blood.* *Iſai.* 1ſt chapter,
" When they faſt I will not hear their cry, and when they
" offer burnt offering and an oblation, I will not accept them;
" but I will conſume them by the ſword, and by the famine,
" and by the peſtilence." *Jer.* 14. 12.

Obj. Some may be ready to ſay, what have we to do, in theſe enlightened times, with thoſe ſuperſtitious people, the ancient Jews: their ceremonies are nothing unto us. We ſacrifice no bullocks, or lambs, or he-goats.

Anſ. True, but our ſacrifice this day is more execrable, although we offer not the blood of beaſts; we offer unto God the *blood of men!*

Obj. We go to church, attend the ſacrament, give alms, and are not forgetful to ſay our prayers regularly.

Anſ. Here I would aſk, on what principle do you act; is it from a conviction of duty towards God? or becauſe it was a decree made by Queen Elizabeth? or becauſe 'tis the faſhion of the day for people to attend (what they call) a *National Church*? If you ſerve God from a real deſire to get good to your ſouls it is well: but if you worſhip, merely on account of an act made by a creature; or becauſe 'tis the faſhion of the times, you go your round of duties (like a horſe in a mill) without being bettered by them: ſo that you may with propriety be called *Idolators*, for you worſhip the *Creature* and not the *Creator*. We may be *Idolators*, and not like the Heathens, adore the *Sun*, or *Moon*, &c. If we ſet too great a value on any thing ſhort of heaven, the epithet is ours. From hence we may with aſſurance affirm, that thoſe eſpecially who place their whole happineſs on being the favourites of *Courts* or *Courtiers*, however wicked; thoſe who are delighted almoſt beyond every thing with *Children's Toys*; ſuch as *Ribbands*, *Stars*, and *Garters*, and with having *Nicknames* (called Titles, conferred upon them, are, in the ſtricteſt ſenſe of the word) *Idolators*. Of thi deſcription, we have many who have the effrontery to call themſelves Chriſtians; but, alas! alas! Heathens may be preferred before them. Again, I would aſk, What is meant by a National Church? Is it ſuch a one as is connected with a *State* authorized by *human laws*, and which requires *the ſword to defend it?* If it be, I would ſay, It is *not* a Church of *Chriſt*, but of *Anti-chriſt*. Whenever a Church has been connected with a State, they have always *both* been found Sinks of Corruption; for the one can *invent* miſchief, and the other can *put it in force*. The laws of the Church of

Chriſt

Chriſt are pure, founded on Juſtice and Equity, and need not the ſword to defend them. Though I have heard perſons boaſt in their confidence of going to Heaven, becauſe they were member of a National Church, and all who diſſented from them (nowithſtanding they might be unexceptionable characters) reprobated as unworthy of the name of Chriſtian: yet theſe very Churchmen would take the name of God in vain, cheat their neighbour, get drunk, and commit all manner of evil with greedineſs. No wonder the flock is thus, while the ſhepherds go aſtray. This is too great a likeneſs of the characters of many pretended Paſtors, who are more the ſons of Belial, than ſervants of God, We have of this deſcription in almoſt every city, town and village. "Beware then (ſays our "Lord) of theſe falſe prophets, who come to you in ſheep's "cloathing, but inwardly are ravening wolves." *Matt.* vii, 15. "Therefore, thus ſaith the Lord, concerning the prophets, "that make my people err, that bite with their teeth, and cry "Peace, and he that putteth not into their mouths, they even "prepare War againſt him," *Mic.* iii, 5,—Like people "like prieſt." *Heſea* iv, 9.—Daubing their hearers up with "untempered mortar." *Ezek.* xiii. 10, "Blind leaders of "the blind."

Oh! what account will they give at laſt, when the blood of millions loſt for want of better information) ſhall be required at their hands? "Oh! that they were wiſe, that they underſtood "this, that they would conſider their latter end." How unreaſonable (may we not ſay wicked?) to ſuppoſe that the God of heaven, who requires truth in the inward parts, ſhould liſten to the cries of thoſe, "who draw near with their lips, "while their hearts are far from him."

It is right, and our bounden duty, to humble ourſelves before God for our manyfold ſins; but the ſacrifice which God accepts, is a broken and contrite heart, which in the ſight of God is of great price. The Publican is heard before the Phariſee. Never will the mere ſound of jingling words, without meaning reach the ear of the Lord.

It ſeems as if the combined powers of Europe had ſaid, "We have made a covenant with Death, and with hell are "we at agreement; ſo that when the overflowing ſcourge ſhall "paſs through, it ſhall not come unto us; for we have made "lies our refuge, and under falſehood have we hid ourſelves." Too true, God knows! "But therefore thus ſaith the Lord God, "judgment alſo will I lay to the line, and equity to the plummet, and the hail ſhall ſweep away the refuge of lies, and "the waters ſhall overflow the hiding place. And your cove"nant with death ſhall be diſannulled and your agreement "with hell ſhall not ſtand, when the overflowing ſcourge ſhall "paſs through, then ſhall ye be trodden down by it. From the "time that it goeth forth, it ſhall take you; for morning by

„ morning ſhall it paſs over, by day and by night; and it ſhall „ be a vexation only to underſtand the report. Now therefore „ be ye not mockers, leſt your bands be made ſtrong, for I have " heard from the Lord of Hoſts, a conſumption even determined " upon the whole earth," *Iſai.* chap. xxviii—The leagued Deſpots are like thoſe kings who conſpired againſt the immortal Joſhua, yet all could not overcome him, but victories upon victories he gained, and in one campaign not leſs than thirty-one kings he ſlew. *Johua*, chap. xii,

May it not be truly and juſtly ſaid, " Their hands are defil- " ed with blood, and their fingers with iniquity, their lips " have ſpoken lies, their tongues have muttered perverſeneſs. " None calleth for juſtice, nor any pleadeth for truth; they " truſt in vanity, and ſpeak lies; they conceive miſchief, and " bring forth iniquity; they hatch cockatrice eggs, and weave " the ſpider's web; he that eateth of their eggs dieth, and that " which is cruſhed breaketh out into a viper. Their webs " ſhall not become garments, neither ſhall they cover them- " ſelves with their works; their works are works of iniquity, " and the act of violence is in their hands; their feet run to " evil, and they make haſte to ſhed innocent blood; their " thoughts are thoughts of iniquity, waſting and deſtruction " are in their paths; the way of peace they know not, and " there is no judgment in their goings; they have made them " crooked paths, whoever goeth therein ſhall not know Peace. " Therefore, they grope for the wall like the blind; they " grope as if they had no eyes, they ſtumble at noon-day as in " the night. They roar all like bears, and mourn ſore like " doves; their tranſgreſſions are multiplied, their ſins teſtify " againſt them; in tranſgreſſion and lying againſt the Lord, " and departing away from our God, ſpeaking oppreſſion and " revolt, conceiving and uttering from the heart, words of " falſehood. Judgment is turned away backward, and juſtice " ſtandeth afar off; for truth is fallen in the ſtreets, and equity " cannot enter. The Lord ſaw it, and it diſpleaſed him, that " there was no judgment. According to their deeds, accordingly he will repay, fury to his adverſaries, recompence to his " enemies, to the iſlands he will pay recompence." *Iſai.* chap. lix.

The conduct, the manifeſtos and the defeat of the combined powers, are a ſufficient comment on theſe texts. " Shall I " not viſit for theſe things, ſaith the Lord? And ſhall not my " ſoul be avenged of ſuch a nation as this?"—*Jer* v. 9. " For I have heard a voice as of a woman in travail (the cries " of the widows and orphans!) and the anguiſh as of her that " bringeth forth her firſt child, the voice of the daughter " of Zion, that bewaileth herſelf, that ſpreadeth forth her hands " ſaying Woe is me now, for my ſoul is wearied becauſe of " MURDERERS!" *Jer.* iv. 31.

" Dream not the Thunder of Almighty Vengeance,
" Sleeps to no purpoſe. Pity diſregarded
" Frowns at ſlow Juſtice, and with tenfold Anger ſmites the
" delinquent.
" Oh had I language ſtrong enough to move you!
" Teach me, kind Heav'n, and, give me words perſuaſive.
" Strongly perſuaſive, and of force to ſoften hearts admantine,
" Tremble! raſh Sinners; let ſevere reflection
" Strike your proud ſouls, leſt the ling'ring Thunder,
" Arm'd with Vengeance of affronted Mercy fall unexpected!"

Oh! that the Ruling powers could be prevailed with to lay down their arms ere the Avenger of blood overtake them, and " they ſhould be given up to ſtrong delu ſion, that they " ſhould believe a lie." 2 *Theſſ.* ii. 11—I would adviſe the Powers at war to attend to this golden rule; " Do juſtly, love " mercy, and walk humbly with your God," *Micah* vi, 8, That their ſacrifices may be accepted of him, I would have them to conſider, that " War, whether offenſive or defenſive, " is a picture of deſſolation; in no one point of view does it " exhibit an amiable feature; take the beſt ſide of it, what ſee " you to commend? There is a childiſh fooliſh pomp; there " is a vain and fleeting glory; there is an empty and deceitfu! " honour; but there is no profit, no laſting advantage; there " is no brotherly love; throughout it is one continued ſcene " of ſavage cruelty, and unprincipled licentiouſneſs, thirſting " for dominion at the price of blood, and purchaſing greatneſs " at the expence of humanity."

" Why will Kings forget that they are men?"

" War is altogether a ſoleciſm in commercial politics. Of " all the evils which threaten the deſtruction of this Conſtitu- " tion, War is the moſt to be dreaded, and above all conti- " tinental wars. Theſe alone can form an excuſe for the mili- " tary. Theſe will exhauſt the finances, ruin the commerce, " impair the ſtrength of the nation, and convert thoſe who " ought to be the ſtrength and ſupport of our liberties, into " Parricides and Aſſaſſins."

How many unprepared ſouls are hurried into the preſence of an angry God, ere they have made their peace with him. Oh! how awful when we view War in its proper light—one ſoul being worth more than all that ever was gained by War ſince the World began. But, alas! why do we expect " to gather " grapes of thorns, or figs of thiſtles?" In vain do we expect men of corrupt hearts to ſarifice their own private intereſts, though millions might benefit by the meaſure.

Let us now obſerve, that the God to whom Elijah prayed, was HE that dwelleth on high. The God of Mercy. He who delighteth not in the death of a ſinner. He whoſe ſupreme attribute, is love, and good will to men, ever ready to aſſiſt them in time of need, when they act according to his divine will. This has been proved in instances innumerable; and if

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we advert to our own experience, it will demonſtrate the fact.

Again we may obſerve, that Elijah's cauſe was good, founded not on the doctrine of Paſſive Obedience, and Non Reſiſtance, but on the divine principle of *Reaſon* and *Religion*; therefore, he could, with the greateſt confidence, addreſs his divine Maſter, not doubting the help of that Almighty Jehovah, in whoſe cauſe he was then engaged, Not having any motives to actuate him but what were juſt, he feared no conſequences. No, a good Man, conſcious of the integrity of his heart towards God and Man, fears no conſequences. All the threats of Tyrants deter him not; his unblemiſhed mind, riſes ſuperior to puniſhments, let them be ever ſo afflicting in their nature. For proof of this, I refer you to the hiſtory of thoſe glorious Stars, of the firſt magnitude, who have fallen at ſundry periods, Martyrs to the cauſe of Truth. 'Tis weakneſs in the extreme, to ſuppoſe that a good cauſe will be overturned by puniſhing its ſupporters. If we trace ancient or modern hiſtory, we ſhall find that the cauſe of truth has fluriſhed more with perſecution, than probably it would have done without it. *Perſecution* knits and unites the ſouls of the *perſecuted* cloſer: and it has often happened, that they who have been the moſt forward to perſecute, have the ſooneſt been brought to a knowledge of their errors: witneſs Saul of Tarſus, who thought he was doing God ſervice, to afflict his children. Likewiſe Manaſſah, whoſe hands had often been defiled with innocent blood, yea, of his own houſehold. Yet theſe men were brought to know the truth of that cauſe which they oppoſed. Thoſe who read but little, are acquainted many with others And very frequently thoſe of them that have not been converted to the faith, have often met ſome ſevere judgment. Herod is a ſtriking example: alſo Jezebel; the former being eaten with worms, the latter with dogs.

Whenever mankind are about to receive ſome eſſential good, the Powers of Darkneſs always exert themſelves to oppoſe it. If they have any influence over the minds of men, they are not wanting to ſtir them up to that which is evil. When the Son of God came to ſave the World, all *Hell*, as it were, broke looſe to prevent it if poſſible; but we find their hopes were fruſtrated, and their ſtratagems confounded, If all the events which happen in the world, are either by the immediate direction of Providence, or by his permiſſion; if no circumſtance however minute can occur, without the knowledge of Him, who views all things paſt, preſent, and to come, at one glance, we may venture to affirm, from good authority, that the cauſe of Freedom, which is the cauſe of *Humanity*, eſcapes not His notice, for if it be the cauſe of *Humanity*, it muſt be the cauſe of *God*. Then all attempts by leagued Tyrants to hinder its progreſs, are futile and vain. If we for a moment, conſider the condition in which France was before the Revolution. In a ſtate

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of *Idolatry* and *Superſtition* on the one hand, and in a ſtate of extreme miſery, occaſioned by oppreſſion on the other, can we doubt but that the hand of the Lord is ſtretched out partly to puniſh her for her crimes, and alſo to purge her of that wickedneſs which had ſo long rendered her odious to Heaven, in order that the Goſpel there might have free courſe, which it could not have under their old deſpotic Government! For my own part, I am perfectly ſatisfied with reſpect to believing, that it is a work of Providence; and I am as firmly perſuaded, that before the Goſpel can have an univerſal ſpread, great change muſt take place in all the World. *Idolatry* and *Superſtition* muſt fall, the prophecies in *Daniel* and the *Revelations* reſpecting the overthrow of Anti-chriſt, muſt be fulfilled. "God cannot lie; Heaven and earth ſhall paſs away, before "one jot or tittle of his word can fail." The Scriptures are clear on the doctrine of Univerſal Peace. "Righteouſneſs "muſt cover the earth, as the waters the face of the great deep, "Chriſt muſt reign till he hath put all his enemies under his feet. "He muſt put down all (ſuperſtitious) rule and authority, be"fore he delivers up the kingdom to the father." 1 *Cor.* 15th chapter. The prophet Iſaiah is very explicit on this ſubject throughout his book: where he ſays "Swords ſhall be beat "into plow ſhares, &c." I refer you particularly to the 11th and 12th chapters of this Prophecy. What a comfortable thought to all who are engaged in a good cauſe, that God is above the Devil, therefore he will confound his deviſes! The God of *Freedom* is ſtronger than all his oppoſers; ſo that Tyrants may *combine decree*, and *act;* they may ſpend *millions* of their *people's treaſure*, and ſpill *oceans* of *human blood*, the little ſtone REASON, "cut of the mountain without hands, "will ſmite the image, and become very large, ſo as to fill "the whole earth." *Dan.* chap. 2. Gallia muſt in ſpite of all her foes prevail. She will eſtabliſh her Republic, and depend upon it, the Goſpel will ſoon flouriſh there; nay, it not only will flouriſh there; but it does now flouriſh; the Miniſters of God are there propogating his word with ſucceſs; ſo that to ſay the people are all Atheiſts and without Religion, argues weakneſs, ignorance, and wickedneſs in thoſe who affirm it: and if the men who are daily crying up her ſons as irreligious, were ſearched into, they would be found, I doubt as bad, if not much worſe than thoſe they calumniate. How often has Jehovah viſibly fought for them? How many times has his hand been moſt conſpicuous in delivering them like the Children of Iſrael at the Red-Sea, when their danger apparently was the moſt imminent? I need not particularize the times and places; thoſe who read the public prints know the times and places when the plots and ſchemes of their internal and external enemies have been totally defeated.

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Ye Powers at War, be not ſo fool-hardy as to think of conquering a free Nation! Ye cannot God is on her ſide: and you might as well attempt to ſtop the Sun in its courſe, or make a World in a moment; and by woful experience her enemies will ſoon prove, that ſhe is a Furnace heated by the Almighty to purge the World of Tyrants!

How comfortable is it for individuals, Defenders of the Rights of Man, to reflect that the Eye of the Univerſal Parent is over the moſt remote corner of the Earth! Oh! that our ſuffering brethren in England, Ireland and Scotland, may feel his peculiar care, whether *Fire, Sword, Dens, Baſtiles*, or *Baniſhment* be their lot! When I contemplate upon your ſituation, I am pained to the very ſoul, and in the heat of affection and love, I am almoſt ready to call for vengeance from Heaven on the guilty heads of your Perſecutors: but, when I coolly conſider the *Glorious Cauſe* in which you are embarked, and for which you ſuffer, my heart rejoices that ſuch illuſtrious characters ſo boldly ſtep forward in defence of the Poor; and I pity, at the ſame time, the *miſerable miſcreants* who think to ſtop the flame of Liberty, by making an example of a few of its votaries! Alas! they are adding oil unto the flame.

I once more intreat *you*, ye afflicted: *you*, ſuffering for us *all*, look to the immaculate Lamb "whoſe back was given to the ſmiters, and his cheek to them that plucked off the hair." He humbled himſelf ſo low as to become the ſervant of the meaneſt; and to ſeal the truth of his miſſion, died at laſt upon the ever memorable Croſs; think it not ſtrange concerning the fiery trial in which you are, rejoice, that you are counted worthy to ſuffer in defence of Truth. And from your firm and tried Patriotiſm, may we all learn the leſſon of Conviction and Inſtruction: but from the awful, and *Impending fate* of *Tyrants*.

Good Lord deliver us!

HYMN,

For February 28, 1794, being the Day appointed for

A GENERAL FAST.

(To the Tune of the Old Hundredth Pſalm.)

I.

O GOD of HOSTS, thine Ear incline,
Regard our Prayers, our Cauſe be thine;
When Orphans cry, when Babes complain,
When Widows weep—can'ſt thou refrain?

II.

Now red and terrible thine Hand,
Scourges with WAR our guilty Land?
Europe thy flaming Vengeance feels,
And from her deep foundation reels.

Her

III.

Her Rivers bleed like mighty Veins;
Her Towns are Aſhes, Graves her Plains;
Slaughter her groaning Vallies fills,
And reeking Carnage melts her Hills.

IV.

O THOU! whoſe awful Word can bind,
The raging Waves, the raving Wind,
Mad TYRANTS tame; break down the High,
Whoſe haughty foreheads beat the Sky.

V.

Make bare thine Arm, great King of Kings!
That Arm alone Salvation brings,
That Wonder-working Arm which broke
From Iſrael's Neck th' Egyptian Yoke.

IV.

Burſt every Dungeon, every Chain;
Give injur'd Slaves, their Rights again;
Let TRUTH prevail, let diſcord ceaſe;
Speak——and all the World ſhall ſmile in PEACE!

RESOLUTIONS.

Reſolved Unanimouſly,

1. THAT WAR, the wretched Artifice of Courts, is a Syſtem of Rapine and Blood, unworthy of rational Beings, and utterly repugnant to the mild and benevolent Principles of the Chriſtian Religion.

2. That if the preſent WAR, be a WAR of Combined Kings againſt the People of France, to overthrow that Liberty which they are ſtruggling to eſtabliſh, it is, in our Opinion, a War of the moſt diabolical kind,

3. That when public Faſts and Humiliations are ordered with the ſame Breath, which commands the ſhedding of Oceans of Human Blood—however they may anſwer the purpoſes of State Policy—they are ſolemn Proſtitutions of Religion.

4. That the landing of Heſſian Troops in this Country (a ferocious and unprincipled Horde of Butchers) without conſent of Parliament, has a ſuſpicious and alarming Appearance, is contrary to the Spirit of our Conſtitution, and deſerving of the marked Indignation of every Engliſhman.

5 That it is high Time to be upon our GUARD, ſince theſe armed Monſters, may in a Moment be let looſe upon us; particularly, as the Erection of Barracks throughout the Kingdom, may only have been an introductory Meaſure to the filling them with Foreign Mercenaries.

6. That the high and freeborn Minds of Britons, revolt at the Idea of ſuch a Slaviſh Syſtem, and cannot be ſo far broken as to kiſs the Hand which would chain them to its will.

7. That Peace and Liberty are the Offspring of Heaven, and that LIFE without them is a Burden.

8. That the Thanks of this Meeting are due to Earl Stanhope, for his Motion and ſpirited Speech for acknowledging the French Republic, and reſtoring PEACE to our diſtreſſed Country; for his Motions and able Speech in behalf of the proſecuted and ſuffering Patriots, Meſſrs. Muir, Palmer, Skirving and Margarot, in which he nobly ſtood alone; and alſo for the whole of his truly animated and benevolent Exertions in ſupport of the injured RIGHTS OF THE PEOPLE.

9. The Thanks of this Meeting are alſo due to Mr. Sheridan, for his nervous and eloquent Speeches in the Cauſes of injured Patriotiſm, and in Support of the Conſtitution; and alſo to every other Member of Parliament, who has nobly ſtood forward at this important Criſis, in Support of the Conſtitutional Liberties of Engliſhmen.

10. That if any thing had been neceſſary to have convinced us of the total Ineffiacy of Argument againſt a miniſterial Majority, the Deciſions which have lately taken place in Parliament, would have fully confirmed our Opinion.

11 That, therefore, the People have no Remedy for their Grievances, but a REFORM IN PARLIAMENT—a Meaſure which we determine never to relinquiſh, though we follow our Brethren in the ſame Glorious Cauſe to BOTANY BAY.

W. CAMAGE, Chairman.

LONDON CORRESPONDING SOCIETY,

UNITED FOR A REFORM IN PARLIAMENT.

Committee Room, March, 20, 1794.

RESOLVED, That the Society approve the Sentiments contained in the Serious Lecture, delivered to the CONSTITUTIONAL SOCIETY at SHEFFIELD, on the 28th. of laſt Month —and earneſtly recommend it to the peruſal of all who think CIVIL and RELIGIOUS LIBERTY a Bleſſing.

Reſolved, That the Commanding a *General Faſt* for the purpoſe of imploring the Divine Father of *Mercy* and *Peace* to ſupport and proſper us in the *horrid act* of deliberately *deſtroying* our fellow-creatures, is repugnant to the true ſpirit and principles of Chriſtianity, where we are commanded to *pray* for our enemies, &c. And further conſidering that a great part of the PEOPLE are unacquainted with the nature of the *preſent* WAR, either as to its *juſtice* or *neceſſity*; (every endeavour being uſed to keep them ignorant of the *real* principles and deſign for which it was commenced) to *approach* and to *ſupplicate* the OMNISCIENT POWER, under ſuch circumſtances and for ſuch a purpoſe, muſt indeed be dreadful, ſince knowledge and conviction are wanting—The *worſe* than Hypocritical hearts of *thoſe* who are the *Authors* of ſuch a meaſure; although they at preſent impoſe upon the ignorant and credulous, by ſuch deteſtable, ſuch pretended ſhow of devotion, cannot eſcape the chaſtiſement of that *power*, whom they thus inſult, and from whoſe judgment there is no appeal.

T. HARDY, SECRETARY.

SOCIETY FOR CONSTITUTIONAL INFORMATION,

March, 21ſt. 1794.

RESOLVED, That the Secretary of this Society be directed to write to the "FRIENDS OF PEACE AND REFORM," at SHEFFIELD: and to aſſure *them*, that this Society views with pleaſure, their ſteady exertions to obtain a fair Repreſentation of the PEOPLE of Great-Britain in Parliament; and the proper methods which they have taken to employ *uſefully* thoſe days which may be appointed for Public Faſts.

D. ADAMS, SECRETARY.